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FOR THE

King and both Houſes OF PARLIAMENT.

Who are deſired to read over this following Treatiſe, and in the Fear and Wiſdom of the pure holy God to conſider, and lay to heart what is contained therein.

And in tender Bowels of Compaſſion to Repair the great Breaches that are made all over the Nation.

And to grant a Speedy Redreſs, now, while it is in your power.

Given forth in the Spirit of Love and Meekneſs;
And written by John Stubbs.

Bleſſed are the Merciſull, for they ſhall obtain Mercy, Matth. 5.

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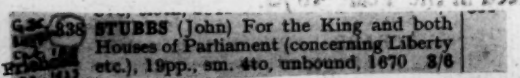

838 STUBBS (John) For the King and both Houses of Parliament (concerning Liberty etc.), 19pp., sm. 4to, unbound, 1670 3/6

For the King and both Houſes of Parliament.

ALL ye that go under the Name of Chriſtians, which are after Chriſt, and not after Old *Adam* in the Fall; Chriſts command to ſuch is to love Enemies, *Matth.* 5. 44. then not to deſtroy them: So not one Chriſtian to deſtroy another about Religion; for Chriſt came *not to deſtroy mens lives, but to ſave them*, Luke 9. 54. 55. *And God ſo loved the World, that he gave his only begotten Son into the World*, not to deſtroy the World, but that the World through him might have life, *John* 3. 16, 17. The Devil is called a Deſtroyer, *Rev.* 9. 11. and Jeſus a Saviour, *Matth.* 1. 20. And was not *Cain* the firſt that perſecuted his Brother about Religion, *Gen.* 4. And are ye not all Brethren, *Matth.* 23. 8. firſt, as you are in *Adam*; ſecondly, as you are in Chriſt Jeſus; and Sons of God by creation, and Sons of God by adoption; and therefore, why ſhould you deſtroy one another, who are of the Image of God? for all look upon *Cain*, that he was a wicked man, that perſecuted his Brother to death, about Religion: And you know the Scripture ſaith, *He that envies his Brother is a man-ſlayer*, 1 John 3. and *no man-ſlayer hath Eternal Life abiding in him*; and therefore love one another, for love is of God; and he that loveth not, is not of God; and he that hateth his Brother abideth in death: ſo he cannot be in Chriſt the Life, ſee the Epiſtles of *John*. And he that is born of the Fleſh will perſecute him that is born of the Spirit, *Gal.* 4. 29. and therefore caſt forth that birth that will perſecute; for he that is born of the Spirit cannot joyn with that Spirit that is born of the Fleſh; for if he could, he ſhould not be perſecuted.

Its mighty ſtrange that Chriſt Jeſus and his Apoſtles ſhould command ſo much for Chriſtians to love one another, who ſaith, *If they have the gift of Healing, and Propheſies, and divers kinds of*

Tongues, and interpretation of Tongues, &c. 1 Cor. 12. 10. *And if they have not love, they are but like ſounding Braſs, or a tinkling Cymbal.*

So what is all *Chriſtendom*, that doth hate and perſecute one another about Religion, but like the ſounding Braſs and tinkling Cimbals, though they have Gifts, and Tongues, and want love. *And though they give their goods to feed the poor, and their bodies to be burned; yet if they have not love, they are but tinckling Cymbals,* 1 *Cor.* 13.

And doth not Chriſt ſay, *Let the Tares and the Wheat grow together until the Harveſt*; he knew men would be buſie to meddle with that they ſhould not do; and therefore he forbids to meddle, leſt they ſhould pluck up the Wheat with the Tares, *Matth.* 13. 30, 38, &c.

And alſo you know, how Chriſt in that Parable reproved him that took his Brother by the Throat, *Matth.* 18. 28. and tells the *Jews* in *Matth.* 21. of their perſecution, in that Parable of the Houſholder, how that he had ſent out his Servants to the Husbandman; and how they beat one, and killed another, and ſtoned another; and at laſt he ſent unto him his Son, ſaying, *They will reverence my Son*: But they caught him, and caſt him out of the Vineyard, and ſlew him alſo: and ſo what became of thoſe Husbandmen.

And are not the Sheep on the right hand, but the Goats on the left hand, that perſecutes, and that doth not viſit Chriſt in Priſon in his Members, who were ſick, & who were hungry & who were naked, and they did not viſit him: And if they went into everlaſting Puniſhment that did not viſit him in Priſon, what will become of them that caſts into Priſon where he is made manifeſt, and ſuffers for his Sake. See *Math.* 25.

And ſo in the Light and Fear of God conſider theſe things, before it be too late, in your day; and in the Bowels and Mercies of Chriſt Jeſus, lay things to Heart.

And be not ſpurred on by the chief Prieſts and Biſhops to Perſecution;

ſecution; for was it not the Prieſts and falſe Prophets that ſtirred up the Kings and Princes againſt *Jeremiah*, to caſt him into Priſon, and into the Dungeon? And what became of thoſe Prieſts and falſe Prophets? And alſo, What became of the King and Princes, that were ſtirred up by them, when *Nebuchadnezar* came and found *Jeremiah* in priſon. See *Jeremiah* chap. 37,38. and 43.

And was it not the falſe Prophets that ſtirred up *Ahab* againſt *Micaiah*? 1 *King*. 22. 24 &c.

And was it not *Amaziah* the Prieſt of *Bethel*, that ſtirred up *Jeroboam* King of *Iſrael* againſt *Amos*, and ſaid he had ſpoken Treaſon againſt the King? *Amos* 7. 10.

And was it not the chief Prieſts and Elders, that ſtirred up the Magiſtrates and people againſt Chriſt, as you may read in the *Evangeliſts*: And how they perſwaded *Pilate* to Crucifie Jeſus, the Son of the Living God, who is the Original of Chriſtianity?

And did not Chriſt ſay, That they ſhould hale the Diſciples out of their Synagogues? *John* 16. 2. And the chief Prieſts and Phariſees ſhould be againſt Chriſt Jeſus?

And did not Chriſt Weep over *Jeruſalem*, and tell them, *That the Blood of* Abel *to* Zacharias *would come upon that Generation?* Mat. 23. 35, 36, 37.

And as you may read in the latter end of the four *Evangeliſts*, what Counſels the chief Prieſts had with the Elders, to raiſe up Accuſations againſt Jeſus, and ſaid he was againſt *Caſar*. And was not the chief Prieſts his greateſt Enemy, from his Birth, to the very day of his Crucifixion? and was it not the chief Prieſts that cryed out all at once, ſaying, *Away with this man, and releaſe unto us* Barrabas. *John* 23. 18.

And did not the chief Prieſts and the Scribes Mock him, ſaying, *He ſaved others, himſelf he cannot ſave?* Mark 15. 31.

And when they had Crucified him, was it not the chief Prieſts and Phariſees that came unto *Pilate*, *Mathew* 27. 62. Saying, Sir, we remember that that Deceiver ſaid, while he was y.t alive, After Three Dayes I will Riſe again. *Command therefore that the Sepulcre be made ſure until the* 3*d day, leaſt his Diſciples come by night*

night, and steal him away, and say unto the People he is risen from the dead; so the Last error shall be worse then the first.

And when he was risen, did not the chief Priests perswade the Souldiers to say, That his Disciples had stole him away by night, *Matth.* 28. 13.

And it was the chief Priests, with the Elders, that gave large mony to the Souldiers to say so, *vers.* 12.

And so all along throughout *Matthew, Mark, Luke & John*, you may see it was the chief Priests that were Christs greatest Enemies; not the meanest of them, but the chief; and so it is now.

Do not the Bishops, and Prebends, and chief of the Priests stir up Persecution now against the people of God.

Did not Christs words come to pass upon the *Jews*, and upon *Jerusalem*, when *Titus* came against them about forty years after Christs Ascension.

And was it not by the chief Priests Order and Authority that *Saul* went with his Packet of Letters to hale those that were Believers and Followers of Christ to prison, *Acts* 9.

And do they not do so now, with their Paraters and Informers, by order from their Bishops and chief Priests.

Now consider these things in the tender Bowels and Mercies of God, for we would not have the Magistrates ridden upon, nor spurred up by the chief Priests nor Bishops to persecution; but we would have them provoked to love and good works, that they may be a praise to them that do well, and a Terror to the Evil Doer, *Rom.* 13.

And was it not the high Priest that examined *Stephen* when the false Witnesses came against him, where you know he was stoned death, *Acts* 7.

And was it not the chief Priests and Elders that caused the Apostles to be whipped so, as you may see in the Acts all along.

And you may see there how much the chief Priests were against the Apostle *Paul*, after he was converted and had forsaken them, and followed Christ Jesus who is a Priest for ever made higher then the Heavens, *Hebr.* 7. 26.

And

And ſo all along you may ſee in every Age, ſince the Pope got up; how Perſecution hath been ſtirred up by the Prieſts.

In the other Powers dayes, Did not the Prieſts give *Oliver* high titles; and the *Presbyterian* Prieſts, and *Independants* made Petitions and Addreſſes to him for Peſecution.

And then in his Son *Richards* dayes, Did not the *Presbyterian* Prieſts and *Independants* petition againſt us, that we might be perſecuted; and called him their *Ioſhua*: So that many thouſands of our Friends in his time were impriſoned; beſides the unreaſonable havock they made, in ſpoiling of their goods; and about forty ſuffered Death in that day, by cruel impriſonments; but the Lord hath been our Preſerver and Helper, who had no Helper in the Earth; whom (ever ſince we were a People) the Prieſts of all ſorts would have rooted us out of the Earth.

Therefore we would deſire, for your eternal good to conſider theſe things: For *Cæſar*, that is, the Magiſtrate muſt have his due, which is the Tribute and Cuſtom; and God muſt have his due, that is, the Rule in the Conſcience, and in the heart, and his Worſhip that is in Spirit and Truth, *John* 14. 24.

Now

Now concerning Liberty:

Moſes, who was a Magiſtrate, and a Judge, and a Prophet, he did not reſtrain others from Propheſying, but ſaid, *Oh, that all the Lords People were Prophets*, *Numb.* 11.29. He did not ſay, It would deſtroy the Government, if they did preach in the Camp: He did not ſay, It would make Riots, and Routs; but ſaid, *Oh, that all the Lords People were Prophets*!

Abraham dwelt among the *Canaanites* a long time, yet contrary to them in Religion, *Gen.* 13. 7. and 16. 13. again he ſojourned in *Gerar*, and King *Abimeleck* gave him leave to dwell in his Land, *Gen.* 20. 21, 23, 24.

And alſo *Iſaac* had Liberty to ſojourn in thoſe parts, *Gen.* 26.

But you do not read that they were forced by them with whom they ſojourned, to be of their Religion.

Jacob lived twenty years in one Houſe, with his Uncle *Laban*, yet differed in Religion, *Gen.* 31.

Neither was *Lot* forced to the *Sodomites* Religion.

Neither do you read any of the *Pharaohs*, during the Children of *Iſraels* ſojourning there, *Exodus* 12. forced them to be of their Religion; but it was his own oppreſſing mind, to ſet them at work, that made him to keep them there; and ſo he would not let them go forth, to worſhip God, till the Ten Plagues came upon him.

Neither did any of the Emperors compel the *Iſraelites* to be of their Religion during their ſeventy years Captivity.

And

And *Artaxerxes*, he encouraged the Jews to build a Temple though he was different concerning their Religion.

And *Darius* and *Cyrus*, see their tenderness, though they were *Heathens*; they were tender to the *Jews*, and gave them Liberty to worship the God of Heaven, though there were many that did inform against them, and said, *Their City had been a Rebellious City*, Ezra 4. 12. 15.

And the three Children in *Nebuchadnezars* time were persecuted, because they would not joyn, nor fall down to worship that great Image they made; read *Daniel*.

So what was of man, and mans making, man was not to fall down to that, because it was the work of mans hands; and have they not been making Religions ever since the Papists got up.

And doth not the pure Religion come down from above from God, which all is to fall down to, and worship, which is in Spirit and Truth, *Jam.* 1. 27.

And *Daniel* he had Liberty to worship God in *Babylon*, though his worship were contrary to the Emperors, and and prayed, as at other times, notwithstanding the Emperors Decree, till those wicked Informers rose up against him, but mark their end, see *Daniel* 6.

And so its very much how people that are called Christians can say the Lords Prayer, that are so full of envy, and say *Forgive us as we forgive them that trespass against us*, and have so much enmity and hatred in their hearts one against another? Do they think to be forgiven that do not forgive? Doth not Christ say, they must be reconciled to their Brother before they can offer their Gifts to God? *Matth.* 5. And what have they against those people called *Quakers*, but in matters concerning their God? and because they pray to God, and worship him in Spirit and Truth,

in that Worship that Christ himself set up above fifteen hundred years ago, see *John* 4. 20, 21, &c.

Do not the Quakers love Enemies? *Matth.* 5. 44.

Do they not bear all things, 1 *Cor.* 13. 7.

Are they not the best Tenants that the great men in the Nation have. And do they not deal truely with you in their Shops, and Merchandizing? and in their Commerce are they not at one word with you?

Why should they be chased and coursed up and down, like a Partridge upon the Mountains?

And why should the Priests and Bishops be against them? Is it not only because we cannot pay them Tythes?

And is not the Priesthood changed that took Tythes, and the Commandment disannull'd that gave him his Tythes? read *Hebrews* 7.

And doth not Christ say to his Ministers, Embassadors, Teachers and Disciples, *Freely ye have received, freely give*? *Matth.* 10. And he bids them *Go into all Nations, and he would be with them*; and if he be with them, that's enough; then they need neither to seek for Bag nor Scrip.

Now where are there any of your Bishops or Priests that goes freely, and preacheth freely? Is not this Command of Christ's with them thrown away, because it brings in no gain? who saith, *Freely ye have received, freely give.*

And in *Matth.* 10. 12. Christ tells them, *When they enter into any House, they are to salute it*, saying, *Peace be unto this House, and what they set before them that they may eat*, &c. He doth not say, *You shall send Constables, Parrators, and Informers to ransack and spoil the House*; neither doth he say, *You must give me two or three hundred a year.*

And doth not the Apostle say, 1 *Tim.* 3. *That a Bishop*

must

must be Blameless; not given to Wine, no Striker, not greedy of filthy lucre; Patient, not a Brawler, not Covetous; and he must be Gentle, and apt to Teach.

And he must not covet mens Silver, nor Gold, nor Apparel, Acts 20. 33. *but to keep the Gospel without charge:* was not this the practice of the Apostles, *to keep the Gospel without charge,* 1 Cor. 9. 18.

But do these Priests and Bishops so, that cast into prison for Tythes, and such things? Do not those mind earthly things; and such *seek not the Lord Jesus, but their own Bellies,* Rom. 16. 18. which have from a hundred a year, to a thousand; and the Bishops have several thousands.

Do you think the Priests and Bishops will leave those fat Benefices, and preach the Gospel to the *Heathen,* freely, in Sheeps-skins, and Goats-skins, as some of the holy men have done, spoken of in *Hebrews* 11. 37. they were not gotten so high then as *White-Sleeves, Tippits* and *Hoods.*

Now those which have cast into prison, and spoiled, and ransacked Houses; and made havock of peoples Goods; and made many Widdows, and Fatherless; and Imprisoned many unto Death: this is not glad Tidings; for the Gospel is *Glad-Tidings:* such do not keep the Gospel without charge; these do not obey the commands of Christ, nor the Apostles, which saith, *Freely ye have received, freely give,* Matth. 10. 8.

And unto such we cannot bid God speed, 2 *Jo.* 10: 11. *For while we put into the Priests and Bishops Mouthes, they preached Peace unto us and blessed us; but when we see they were out of the Doctrine of Christ, and could not put into their Mouthes, then they prepared War against us, then they came to biting of us with their Teeth, like Men eaters, and gnawing on flesh and Bones to the very Marrow,* see *Mic.* 3.

And also *Jerem.* 5. who said, *The Priests bear Rule by their means, &c. which was a horrible and filthy thing, committed in the Land:* So consider what became of them in *Jeremiah's* dayes, how they went into Captivity.

And see in *Isaiah* 56. how they sought for gain from their Quarter; and he calls them *greedy Dogs, and dumb Dogs, and Dogs which cannot bark*; and you know Dogs are subject to bite; for I never read that a Sheep bit a Dog, and *they were such as sought for their gain from their Quarter.*

And do not the Priests now seek for their gain from their Quarter? when a Bishop is dead, will not another quickly seek for his Benefice? yea, it will not lie long vacant, another will say he hath a call, and a motion to go and get another's Benefice that is dead; and so will the Priest do, for another Priests Benefice that is vacant; especially if it be a fat one, and bigger then his own.

And doth not the same Prophet, in the same chapter call the Watchmen *Time-servers?* as in *Junius* and *Tremelius* Translation: and how many Priests, in this day, are guilty of this? let Cities and Countries speak?

And see *Ezekiel* 13. 14. 33. and 34. chapters, and there you may see how the false Shepherds preached for handfulls of Barley, and pieces of Bread; and feeds themselves; and eats the Fat; and clothes with the Wool; and kills them that are fed; but feeds not the Flock; but he speaks in that thirtye fourth chapter, how *the Lord would gather them from their Mouthes, and set one Shepherd over them, even Christ Jesus.*

Christ did not set up Tythes nor Augmentations, nor *Easter* Reckonings, nor *Midsummer dues*, nor Glebe Lands in the Worship of God, for his Ministers nor Apostles; but said, *Freely you have received, freely give.*

And

And the Apostles charge was, to keep the Gospel without charge; and rebuked them that did it, as you may see in his Epistles; for God is as free to you in his Spiritual Gifts and Graces, as he is in the things that are Temporal in the Creation.

And so as I said, Christ hath ended that Law which held up Tythes for the Priests amongst the Jews, *Hebrews 7.*

And are not those people called *Quakers* more chaste in their lives and conversations then any, and kept out of Drunkenness, Swearing, Oathes, Theft, Fornications, Adulteries, Debaucheries, &c. more then any other people?

And is not this an ease to Magistrates?

And should not the Magistrates be a praise to them that do well?

And yet are not those, that do well, as Sheep that are led to the Slaughter?

And also consider there are many of those People that are Tradesmen, as Clothiers, &c. some it may be keeps two or three hundred at work; and some are Knitters, and other callings and Trades: Now you taking away their Goods, you make them uncapable to manage their Imployments and Trades whereby they themselves are not only undone, but many hundreds of poor people are liable to famish, having no other way to subsist, but only their daily labour: and so what will become of those poor people they set at work, when their Masters are cast into Prison, and their Goods taken away. And besides, you make our Friends uncapable to pay the National Taxes; and so these things hinder the King of his Customs and dues; when people grows poor, how can they pay them? for *the Riches of a People is the honour of a Prince.*

And

And ye know that there are many great men, that have Tenants that are called Farmers, where the Farmers takes one part, and the King another, and the Poor another; how can the Rents be paid, when the Stocks are taken off the Land? must not they be necessitated to relinquish their Farms?

And there are many Merchants and Shop-keepers, what enconragement have they to trade, when they know not but their goods may be taken from them, for worshipping and serving the Living God? and if they have no encouragement, what profit can come to the King?

And so in the Fear and Wisdom of God consider these things, that there may be Liberty in the Gospel, the Power of God; every one should improve their Talent, and their Measures, Gifts, and Graces, as good Stewards, 1 Pet. 4. 10. *And they were not to quench the Spirit, nor despise Prophesying*

And is it not said, *That in the last dayes the Lord would pour out of his Spirits upon all flesh, and Sons and Daughters should Prophesie; and young men should see Visions, and old men should dream Dreams; and on his Servants and Handmaids he would pour out of his Spirit in those dayes, and they should Prophesie,* Joel 2 28. Acts 2. 17. 18

And are not these the last dayes? here you see the Lord hath promised that every one should have something, both Sons and Daughters, Servants and Handmaids should prophesie; and young men see Visions, and old men dream Dreams: So let the Prophets and Prophetesses tell their prophesies; and let the young men tell their Visions, and the old men their Dreams, and do no hinder them.

Did not Christ say, *He that did not improve his Talent was to be cast into utter darkness, where should be weeping,*

and

and howling, and gnashing of Teeth, Matthew 25. 28.

And doth not Christ say, *How the Word was sown upon all Grounds; and how far it sprang up in some, till Persecution came; and how it sprang up in others, till the Cares of this life choaked it; and upon the High-way ground, but the Fowles of the Air picked it up; and upon the good ground it was sown, and truly brought forth fruit to Perfection*, Matth. 13. 19. &c.

So here Christ would let them see, and all men, that if they did not improve their Talents, and Gifts, and Graces which the Lord had committed to them, and given them to profit withal; and to live up to the Word of God in their hearts, that then they should be cast out and rejected, as unprofitable Servants and Stewards.

And so I desire that the Lord may give you an understanding.

Also you may see that Persecution for Conscience sake is against the Profession of Christian Princes, and likewise condemned by the antient and latter Writers.

First, King *James*, in his Speech to his Parliament 1609. saith, *It is a sure Rule in Divinity, that God never loves to plant his Church by Violence and Bloodshed.*

Also see the said Kings Exposition on *Revel.* 20. in which he saith, *The Compassing of the Saints, and the Besieging of the Beloved City, declareth unto us a certain Note of a false Church* to be PERSECUTION; *for they come to set the Faithfull, the Faithfull are them that are sought; the wicked are the Besiegers, the Faithfull are the Besieged.*

Secondly,

Secondly, *Stephen* King of *Poland* saith thus, *I am King of Men, not of Consciences, not a Commander of Bodies, not of Souls.*

Thirdly, the King of *Bohemia* saith, *That mens Consciences ought in no sort to be violated, urged, or constrained.*

And further he saith, *So that once more we do profess before God, and the whole World, that from this time forward we are firmly resolved not to persecute or molest, or suffer to be persecuted or molested any person whatsoever for matter of Religion, &c.*

By the antient and later Writers, in short, thus.

Hillary against *Auxentius*, saith thus, *The Christian Church doth not persecute, but is persecuted.*

Tertul. ad Scapulam, It agreeth both with humane Reason, and natural Equity, that every man worship God uncompelled, &c. neither beseemeth it any Religion to compel another to be of their Religion; which willingly and freely should be imbraced, and not by constraint: forasmuch (saith he) *as the Offerings were required of those that freely, and with good will offered, and not from the contrary.*

Jerom in prolog. lib. 2. in Jeremiam. Heresie must be cut off with the Sword of the Spirit, &c.

Brentius upon 1 *Cor.* 3. saith, *No man hath power to make or give Laws to Christians, whereby to bind their Consciences; for willingly, freely, and uncompelled, with a ready desire, and chearfull mind must those that come, run unto Christ.*

Luther

Luther *in Postil. Dom.* 1. *Post Epiphan.* he saith, *Let not Christians be commanded, but exhorted; for he that willingly will not do that whereunto he is friendly exhorted, he is no Christian: wherefore they that do compel those that are not willing, shew thereby that they are not Christian Preachers, but worldly Beadles.*

Again, upon 1 *Pet.* 3. he saith thus, speaking of the Civil Magistrate; *If you cannot bear it, that any should usurp Authority where you have to command; How do you think that God should suffer you to thrust him from his Seat, and to seat your self therein.*

Chrysostom saith, *It is not the manner of the Children of God to persecute others to death about their Religion, &c.*—— Moreover (said he) *The shedding of Blood about Religion, is an evident token of Antichrist.* Relig. Unis. pag. 192.

Haywardus said, *That the best Writers of that time did agree in one Opinion, and with* Tertullian, Lactantius, Cassidorus, *and* Josephus, *&c. That People must inform men to embrace Religion, with Reason, and not compel them by Violence.*

Lactantius said, *If you will with Blood, with Evil, and with Torments defend the worship, it shall not thereby be defended but polluted, lib.* 5. *cap.* 20.

Reinaldus said, *That he who with Imprisoning, and Persecuting, seeketh to spread the Gospel, and greaseth his hands with Blood, shall much rather be looked upon for a Hunter, then a Preacher, or a Defender of the Christian Religion.*

The Prince of *Orange* ſaith, *Anno* 1579. *That it was impoſſible that the Land ſhould be kept in Peace, except there were a free Toleration in the Exerciſe of Religion.*

I might add the ſerious and ponderous Expreſſions of King *Charles* the firſt, concerning Toleration, and Liberty of Conſcience; as alſo King *Charles* the ſecond, that now is, his Speeches and Promiſes at *Breda*, with Speeches and Sayings of theirs, are more ample, copious and pertinent, concerning toleration of Religion, and liberty for tender Conſciences, then any other King or Prince that I have here inſerted; but for brevity ſake I am conſtrained to omit them at preſent; becauſe I hope King *Charles* the ſecond, who now is, hath not forgotten his own Promiſes; neithers his Fathers Counſel, in order to Toleration and Liberty in matters of Religion and Worſhip of God.

A Postscript.

IS it not a strange thing that the *Turk* should out-strip a *Christian*; for how many Religions are tolerated in several places in his Dominions, as *Grecks*, *Jews*, *Armenians*, *Jacobites*, *Papists*, and others. And also in *Mogul's* Country they do not force any. And in several places of *Poland* and *Hungary* they give Toleration.

And you know the *Jews* in Christ's time were under the *Roman Empire*, where lived divers Sects of Religion, as *Herodians*, *Scribes*, and *Pharisees*, *Sadducees* and *Libertines*, *Thadaans* and *Samaritans*, with others, besides the Religion of the *Jews*, Christ and his Apostles; all which differed from the common Religion of the State, which was like the worship of *Diana*, which almost the whole World then worshipped, *Acts* 19.20. All these several Religions lived under *Cæsar's* Government, giving unto *Cæsar* that which was his, and for their Religion and Consciences, he left them to themselves, as having no power over the Conscience; and when any Tumults were raised by the persecuting Jews, Priests and Professors of the Law, against the *Christians*; you may see the prudence of the Magistrate appeased them, *Acts* 18.14. and 19.35. I desire that the Lord would so compose and qualifie the minds and spirits of the *Christian* Magistrates to do so now, as the Heathen Magistrates did then.

F. S.

THE END